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we have money we eat, when we don't, we don't" is an oft-heard statement. The leanest part of the year for the majority are the three or four months preceding the harvest. During this time, many families are reduced to minimum quantities of tortilla, beans, and chile as steady fare or even merely *tortilla con sal* (with salt).

Before fiestas many families pull in their belts and eat less in order to sell their corn, beans, eggs, and chickens to get cash for new clothing, for the fiesta meal, and for spending money. The best eating occurs just after the harvest, and on fiesta days when *mole* made with chicken or turkey and rice and beans is served. Other irregularities of consumption are due to the seasonal availability of fruits and vegetables. Also, if the family trees produce poor *ciruelas*, papayas, or wormy mangos, it means that the family goes without these foods. The locally grown oranges, grapefruits, and lemons are normally inferior in quality and quantity.

Meat consumption rises during the dry winter months when pasture is scarce and cattle are slaughtered. Eggs are generally eaten only by men, especially during the planting season when work is most intense. Chicken and turkey are delicacies which are reserved for fiestas, weddings, baptisms, and birthdays. With the exception of the wedding feast, which is socially obligatory and served by rich and poor alike, many families must forego serving fiesta meals, sometimes for years on end, and partake of them only when invited by other families. Game is not eaten extensively, and the few men who hunt do so only when there is no other work, mostly during the dry season.

The correlation between diet and wealth is a positive one, in that the wealthier a family is the better it tends to eat. Its meals are larger and contain more variety throughout the year. But differences in the diet of the rich and poor consist principally in differences in the amount of food eaten, and in the relative frequency with which a family can afford to eat the more desirable of the locally known food types. There are no class differences in food quality, in food types, or in ways of preparing dishes. The better-to-do have no special recipes, no unusual ways of cooking, no exotic foods which are unknown to the poor.

Many of the wealthier families, because of custom and habits of thrift, do not always eat the newer foods, such as bread or canned fish, nor do they necessarily indulge in luxuries like milk, eggs, chicken, sweets, fruits not locally produced, or out-of-season foods except for fiestas. In fact, it is commonly said in Tepoztlán that the rich are too miserly to eat any better than the poor. Whatever the reason, there is an underlying homogeneity in type of foods eaten; and if all families were equal financially, there would be much more uniformity in diet than at present. It is not wealth, but education or degree of acculturation, which is beginning to create real differences in diet.

Tepoztecan families normally eat three meals a day, although many remember eating only twice a day before and during the Revolution, because of poverty. It is seldom that the entire family eats together, and often there are no fixed hours for meals. The father and older sons eat together in the morning before they go to the fields and in the evening when they return. If the field is at a great distance, the

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796 No one attends all fiestas, but all attend some. Widows and older women are
 589 known to be *muuy fiesteras* and habitually attend as many fiestas as possible. The
 887 very poor tend to participate in the fiestas of other barrios and other villages,
 735 whereas the well-to-do are more careful to attend the religious services held in the
 556 central church. Children especially like to attend fiestas and beg to accompany their
 872 mothers or aunts. The sharp drop in school attendance during certain fiesta times
 484 is a chronic complaint of the school. Tepoztecos also frequent the fairs of Chalma,
 439 Jiutepec, Tepalzingo, Tlayacapan, and Mazatepec. Some go to buy or sell, but
 527 others go purely for diversion.

872 The establishment and increasing popularity of many national and patriotic
 541 holidays are making for a new type of diversion in the village. These occasions
 differ from the traditional fiestas, in that they are organized by the school staff and
 are carried out by the children. They consist of plays, dances, recitations, speeches
 in explanation of the holidays, and singing of national songs. Parades of school
 children are also becoming familiar events during the year. These celebrations are
 liked and well attended, and are becoming more and more a significant part of
 local life. Other contributions of the school to local entertainment are occasional
 dances and *hermeses*, at which food and drinks are sold and games played to raise
 money for various school needs. These activities are enjoyed by the young people,
 but attendance is generally small because of the resistance of the older generation to
 modern ballroom dancing; they look upon it as immoral, even when supervised.
 535 The school organizes occasional excursions for the children, but since these involve
 626 some expense many parents do not permit their children to participate. A literary
 536 and dramatic group was once organized in the school, but it was short lived because
 of local criticism and gossip.

517 Perhaps the next most common form of diversion is to go to Cuernavaca on one
 484 pretext or other. On Sundays, groups of young men take the bus to Cuernavaca
 where they spend the day walking about, playing pool, drinking in the *cantinas*,
 837 and visiting with prostitutes. Other men go to Cuernavaca for secret rendezvous
 439 with widows or married women from Tepoztlán. Women and girls go to Cuerna-
 vaca to buy or sell things at the market and to look at the store windows. A few of
 the more citified girls go to Cuernavaca to attend the movies and to buy the latest
 fashion magazines. Although it is impossible to estimate the effect of the pressure
 of this small but sophisticated tourist center on Tepoztlán, it is certain that it plays
 a strong role in providing a source of diversion and temporary personal freedom.

517 Sports as a form of popular diversion are limited. The traditional cockfights are
 526 all but gone and the *jaripao* (rustic rodeo), although still liked, is declining because
 541 of the lack of skill and interest on the part of young men. Hunting is seldom in-
 224 dulgued in as a sport, and even less so as a source of food supply. Those who are
 535 hard pressed to earn a living find it more profitable to spend the slack seasons work-
 ing as peons for others. Singing and serenading at night is still popular among
 young men and is a source of pleasure for most villagers.

Organized sports or games were first introduced in Tepoztlán in 1922 as a con-